

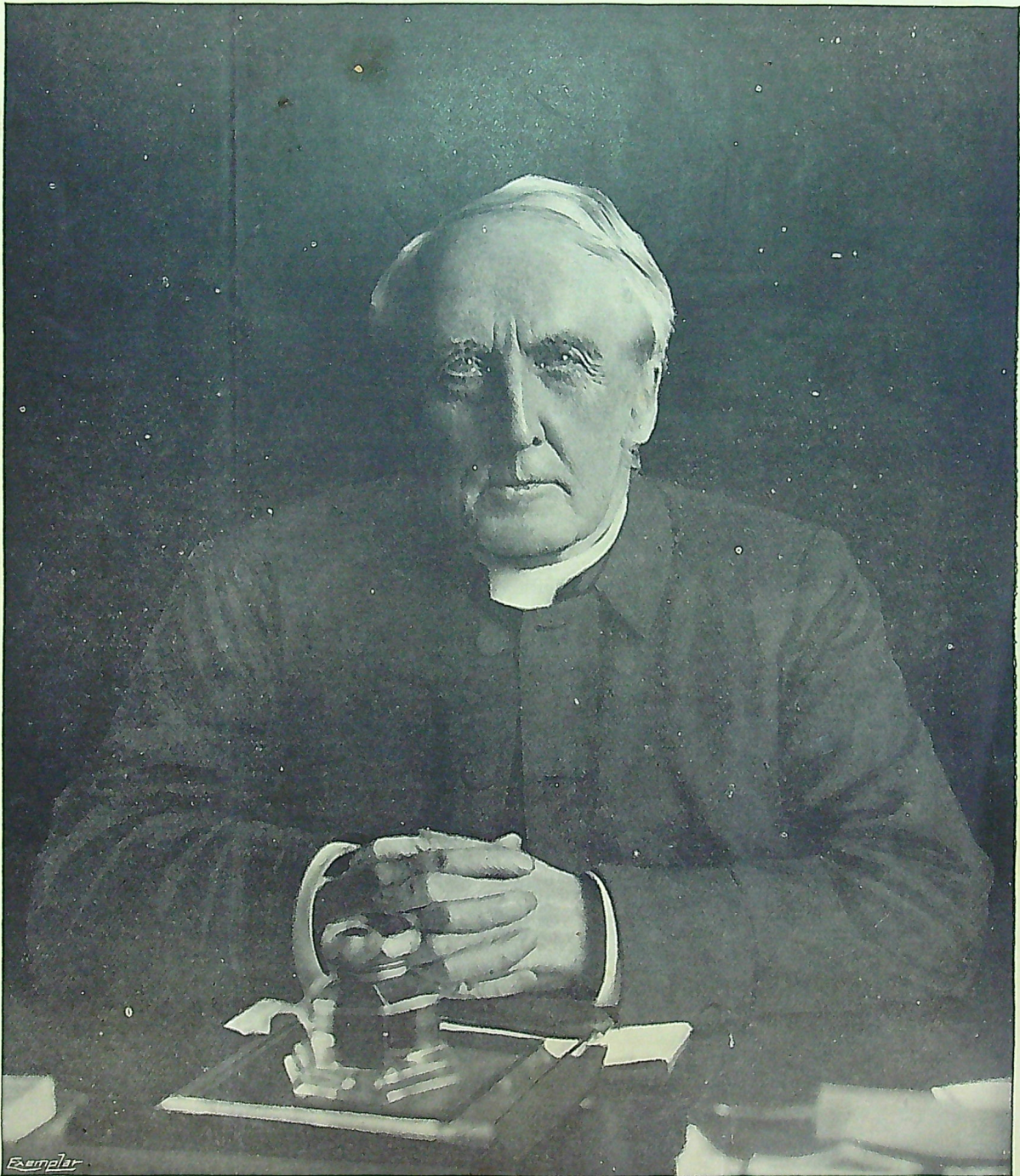
The First Assembly of the United Free Church of Scotland—Oct. 31 and Nov. 1, 1900.

I.—By DR. JOSEPH PARKER.

I have no intention whatever of writing anything like a comprehensive review of what was done in Edinburgh in the matter of the union of the two great churches of Scotland. All I can hope to do is to give a few of my own personal impressions of what I saw and heard. The whole occasion might be dismissed with one sentence, and that sentence a Biblical quotation, "And God saw that it was very good." But every detail was good. I did not discover a point of failure anywhere. It is the simplest justice to those who had the management of all the elaborate, and sometimes intricate, arrangements, to say that everything went smoothly and effectively from first to last. Such arrangements represent thought, care, anxiety, and every form and expression of deep solicitude. I am sure the committee of arrangements will not deem out of place this warm word of grateful recognition of labour at once so large and so minute. The Waverley Market

secure so large a space for so large a programme. Though undoubtedly the acoustics were severely tested, yet, on the whole, the vast mass of more than six thousand people must have heard not a little of the thrilling proceedings. On this matter of hearing I may say that whatever else was not heard, the great Psalms that were sung, so simple yet so sublime, and throughout so full of sacred and inspiring association, were heard in every corner of the vast structure. The psalmody was indeed an object lesson as showing what can be done without the aid of instrumental music. It was simply wonderful in its harmony, its unction, and its universality. The Precentor well deserves the thanks of the United Free Church of Scotland for his most successful leadership.

Even the social aspects of the great function were most impressive and cheering. Everybody seemed in a way to



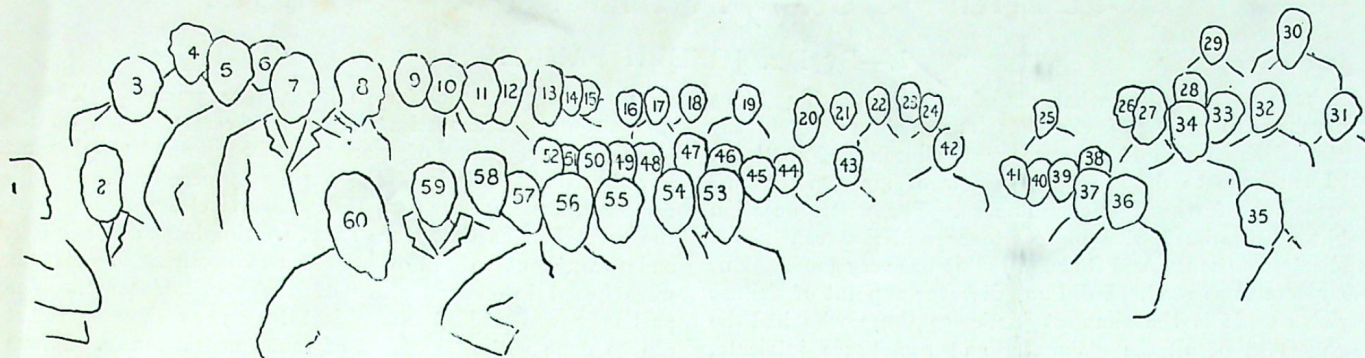
PRINCIPAL RAINY.

The latest Photograph, specially taken for THE BRITISH MONTHLY in Dr. Rainy's Study.

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can never again be what it was before the great meetings of last week. We associate all that is commercial with the word "market," but now we must think of one particular market that has, in a manner, been consecrated by many a prayer and many an earnest speech. It was, indeed, a happy idea to

know everybody else. There was a sense of spiritual masonry in the very air. Everybody knew where everybody was going. Cabs, trams, carriages, and every other vehicular convenience seemed to move automatically towards the Waverley Market. From a comparatively early hour in the morning street t



KEY TO THE PHOTOGRAPH OF THE UNION COMMITTEE.

1. REV. W. W. DAWSON, LANARK.
2. REV. J. W. PRINGLE, M.A., GLASGOW.
3. REV. WM. FINDLAY, M.A., LARKHALL.
4. JAMES MCINTOSH, EDINBURGH.
5. D. M. TRAILL, EDINBURGH.
6. ANDREW MITCHELL, EDINBURGH.
7. BORTHWICK WATSON, J.P., FALKIRK.
8. REV. CHARLES JERDAN, M.A., GREENOCK.
9. F. A. BROWN DOUGLAS, EDINBURGH.
10. REV. A. L. ROBERTSON, MONTROSE.
11. REV. PROF. J. A. PATTERSON, EDINBURGH.
12. ALEX. FRASER, EDINBURGH.
13. REV. THOS. WHITELAW, D.D., KILMARNOCK.
14. REV. JOHN YOUNG, M.A., GLASGOW.
15. REV. D. KINNEAR, B.A., DALBEATTIE.
16. R. R. SIMPSON, EDINBURGH.
17. A. TAYLOR INNES, EDINBURGH.
18. REV. JAS. BUCHANAN, EDINBURGH.
19. REV. JOHN YELLOWLEES, CARRON.
20. REV. WM. WINTER, D.D., DUNDEE.

21. ALEX. FINDLAY.
22. REV. WM. MUIR, BLAIRGOWRIE.
23. J. M. GRAHAM (ASSEMBLY OFFICER).
24. REV. A. D. SLOAN, B.Sc., ST. ANDREWS.
25. REV. A. HENDERSON, D.D., CRIEFF.
26. REV. A. C. WELCH, B.D., HELENSBURGH.
27. REV. R. G. BALFOUR, D.D., EDINBURGH.
28. REV. D. D. BANNERMAN, D.D., PERTH.
29. JAMES LOGIE, DUNDEE.
30. D. M. WATSON, DUNDEE.
31. JOHN COWAN, EDINBURGH.
32. REV. GEORGE COPLAND, AYR.
33. R. SIMSON, EDINBURGH.
34. REV. G. L. CARSTAIRS, GLASGOW.
35. DR. JAS. LOUDON, HAMILTON.
36. REV. JOHN SMITH, D.D., EDINBURGH.
37. REV. M. P. JOHNSTONE, GREENOCK.
38. REV. WM. BLAIR, D.D., DUNBLANE.
39. REV. ALEX. MAIR, D.D., EDINBURGH.
40. REV. AW. MELVILLE, D.D., EDINBURGH.

41. REV. PROF. ORR, D.D., EDINBURGH.
42. REV. PRINCIPAL RAINY, D.D.
43. REV. THOS. KENNEDY, D.D., EDINBURGH.
44. REV. PRINCIPAL HUTTON, D.D.
45. REV. A. R. MC EWAN, D.D., GLASGOW.
46. REV. PRINCIPAL SALMOND, D.D., ABERDEEN.
47. REV. WALTER ROSS TAYLOR, D.D., GLASGOW.
48. REV. R. MCINTOSH, ALVA.
49. REV. PRINCIPAL DOUGLAS, D.D., GLASGOW.
50. REV. AW. HENDERSON, LL.D., PAISLEY.
51. REV. J. HOOD WILSON, D.D., EDINBURGH.
52. DUNCAN MCLAREN, EDINBURGH.
53. REV. JOHN MC EWAN, D.D., EDINBURGH.
54. REV. MURDO MACASKILL, DINGWALL.
55. ALEX. CALENDER, EDINBURGH.
56. J. W. GULLAND, EDINBURGH.
57. PROF. CRUM BROWN, EDINBURGH.
58. REV. WM. GUTHRIE, DYSART.
59. DAVID PRENTICE, GREENOCK.
60. REV. THOS. GRANT, TAIN.

was either suspended or diverted. The whole city seemed to be given over to the spirit of godly fellowship and spiritual union. The whole function was little less than a civic sacrament. Edinburgh, famed throughout the world as a religious city, rose to a hitherto unattained height in the expression of goodwill towards men in the divinest spiritual aspects of life. The social aspects of the case were by no means destitute of striking surprises. For the occasion at least every man seemed to be a man of importance. Obscurity was caught in the blaze of renown and reflected something of the gleaming splendour. This is an experience not unknown in other walks of life. Participation in great events brings with it a kind of heightening of the stature and an indefinite sense of ennobling responsibility and public influence. There were, of course, many men there of natural and social distinction, and even they seemed to be glorified in the common transfiguration. Peers and peasants rubbed shoulders and walked in step from one House of God to another. I saw Lord Rosebery, Lord Overtoun, Lord Kinnaird, and Lord Aberdeen intermingling with ministers who in their own way deserved to be classed with the best peerage of Scotland. All the peers in more senses than one left their coronets at home and put on their spiritual diadems. In shaking hands with Lord Rosebery, to whom I had the honour of being introduced, I was also enabled to shake hands with the Very Reverend Dr. Cameron Lees, the renowned rector (if that is the proper name) of St. Giles' Cathedral.

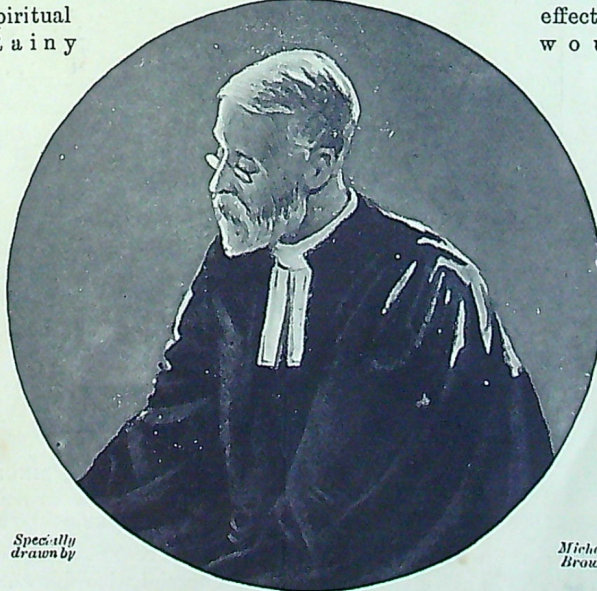
It did me
good to
shake
hands with

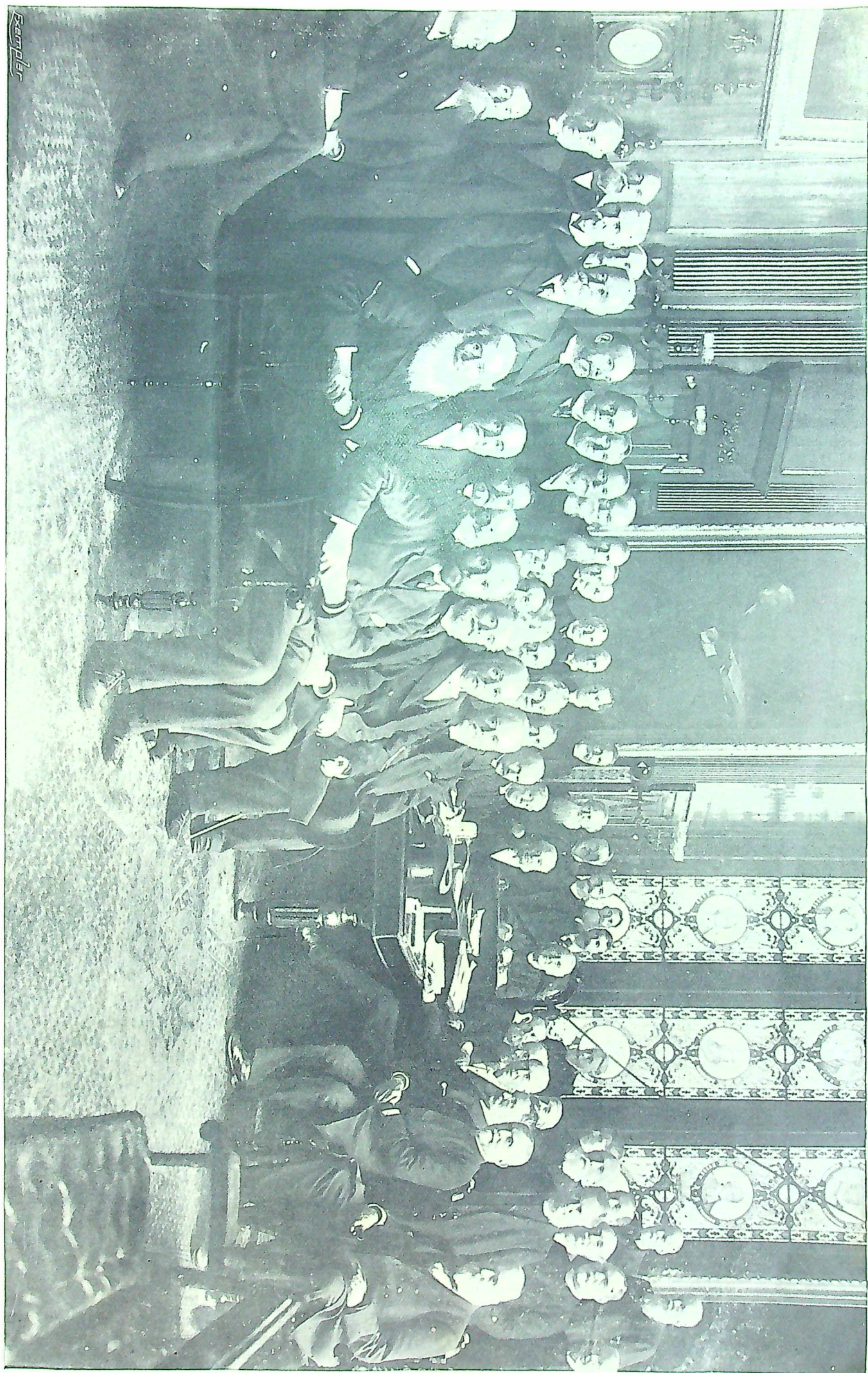
Specially
drawn byMichael
Brown.THE REV. DR. BLAIR OF DUNBLANE.
ONE OF THE CLERKS OF THE UNITED ASSEMBLY.

a son of the Scotch Church, and especially did it cheer me in an hour of anxiety and dejection to hear from his own lips that he had repeatedly been at the City Temple Thursday morning service, and "greatly," said he, "to my own advantage."

Never can I forget the climacteric moment when the first Moderator of the United Free Church of Scotland took his official seat. It was a historic moment. Those of us who are but too familiar with the rough-and-ready way in which matters are conducted in some English ecclesiastical assemblies can form no proper idea of the scrupulous order observed on such an occasion. The Moderator was clothed in what appeared to me to be an almost symbolic dress. I should certainly bungle if I attempted to describe it. Yet even I could not fail to notice the degree-gown, the knee-breeches, the silk stockings, the handsome shoes, and the still handsomer silver buckles. Upon an English dissenter the whole thing had a sort of ghostly effect. Yet it was all so archaic, venerable, suggestive—the very buckles seeming to be part of the family plate, scrupulously preserved from immemorial time. But how soon we forgot all this when Principal Rainy stood up as the centre of such an ovation as was probably never offered to a minister of the Gospel. There was something more than cheering. There is, to my mind, an infinite difference between political cheering and religious cheering. Perhaps it would be difficult to define the difference in words; but there can be no difficulty in making the distinction in

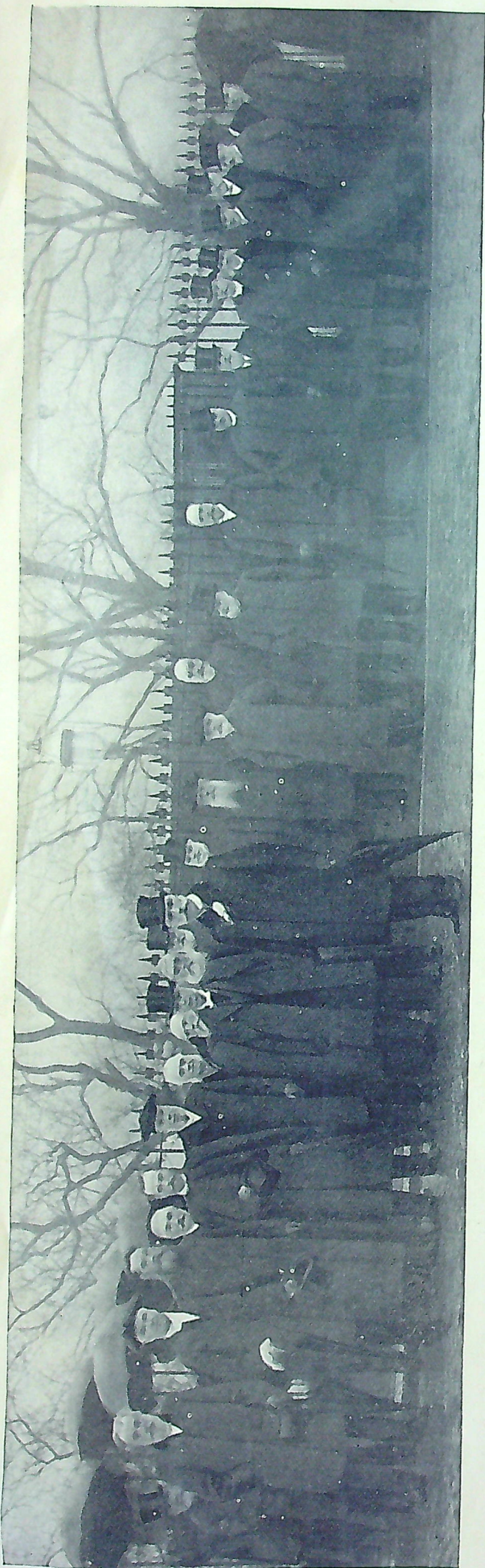
moral and
effect. Dr.
would

Specially
drawn byMichael
Brown.THE REV. DR. HENDERSON, CRIEFF.
ONE OF THE CLERKS OF THE UNITED ASSEMBLY.



THE UNION COMMITTEE.

Photographed in May 1900, by T. Pursey, Edinburgh.



THE MEETING OF THE PROCESSIONS AT THE MOUND.
This unique photograph was specially taken for THE BRITISH MONTHLY. Copyright of Hodder and Stoughton.

have been either more or less than human if his very soul had not been filled with religious delight and sanctified thankfulness. Dr. Rainy was, at that moment, a truly great figure. Admittedly the first ecclesiastic of his country, and in many respects the first English-speaking debater of his age, he proved himself by many a minor note and many a tender tone to be a man who lived with his Lord, and in all things caught the image and likeness of his Maker. It gives me inexpressible pleasure, as an independent outsider, to bear this loving testimony to a man whom I have long revered and admiringly respected. Dr. Rainy's address, as First Moderator of the United Free Church of Scotland, was in all respects worthy of the occasion. Historical, dignified, lofty in conception, and eloquent in expression—no man could fail to feel all this, and yet I do not speak without consideration in declaring that even so magnificent an address was excelled in spiritual beauty and spiritual emotion by the never-to-be-forgotten prayer with which Dr. Rainy began the evening meeting. The simplicity, the tenderness, the sympathy can never be other than a living memory to every one who was privileged to say "Amen" to so comprehensive and elevating a supplication.

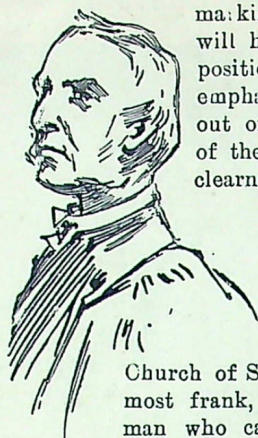


THE TWO MODERATORS PASSING THE ROYAL HOTEL AFTER THE MEETING AT THE MOUND.

Specially drawn from a photograph by T. Pursey, Edinburgh.

Taking public speaking as a whole, morning and evening, I can honestly say that it was about the best speaking I ever listened to. Every man seemed to know what he had to say, he said it as a man, and sat down without taxing the patience of the vast assembly. To myself it was truly pathetic to hear such men as Dr. Murray Mitchell, Dr. Hutton, and men of that class, who have borne the burden and heat of the day. As for such stalwarts as Dr. Mair, Dr. Ross Taylor, Dr. Whyte, they simply defy the encroachments and impertinences of time. They all seem to me to grow younger. Whether the one retiring Moderator was stronger than the other, who can say? I could not but fervently thank God for all the men who have served the Christian cause with such large ability and consecrated ardour.

As a series of events the whole proceeding which took place on October 31st was marvellous in harmony and completeness; but who shall speak of it as a vision and a possibility? It is in very truth but the beginning of things. The rector of St. Giles' made a speech which opened up vistas which no heart could contemplate without holy wonder and ecstatic delight. In one respect, Dr. Cameron Lees made the most epoch-

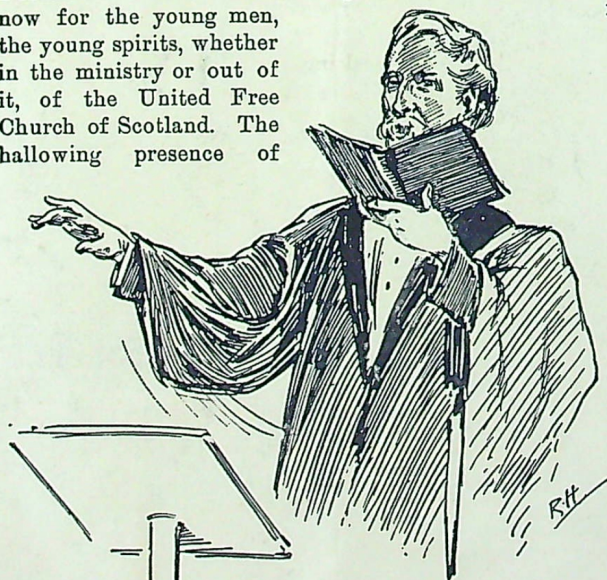


REV. DR. KENNEDY,
ONE OF THE CLERKS OF THE
UNITED ASSEMBLY.

Drawn by Robert Hope.

making speech of the whole occasion. He will have no desire to withdraw from the position which he enunciated with so much emphasis and dignity. He was not driven out of his mental repose by the holy fury of the moment. The Doctor spoke with clearness, deliberateness, and with a will strongly supported both by reason and emotion. To some such end as this the whole proceeding must surely come. Not one word capable of being regarded as unfriendly was spoken about the Established Church of Scotland. Dr. Rainy's admissions were most frank, most just, and most generous. A man who can find fault with the tone of Dr. Rainy's address in the matter of the Established Church of Scotland is not worthy of a moment's consideration. The tone of the Moderator was the tone of the whole assembly. For my own part, I must confess, I was momentarily nervous whilst Dr. Hutton was speaking lest he should utter even one word that could be misunderstood by the Established Church: not one such word escaped his lips. Knowing how strong a dissenter he is, and how strenuously and consistently he has served the cause of dissent, I should not have been surprised if he had made some reference that might have been misunderstood by wilful and wanton ignorance. Be it said to the lasting credit of the redoubtable Hutton that he plucked every rose without pricking himself with a single thorn.

Let us all remember that the union has been consummated in form, but only begun in service and responsibility. As I looked round the platform, taking it as a specimen of the whole assembly, I could not but feel that the question is now for the young men, the young spirits, whether in the ministry or out of it, of the United Free Church of Scotland. The hallowing presence of



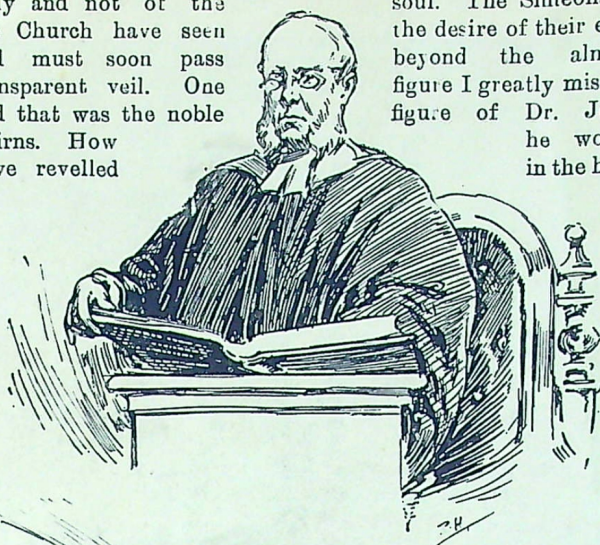
MR. DUNCAN FRASER, THE PRECENTOR,
LEADING THE ASSEMBLY IN PSALM CXXXIII.
Drawn by Robert Hope.

honoured old age could not but be felt was, how serenity of

by all sober-minded observers. There ever, no chill in the air. What leaf there was, was wholly of the

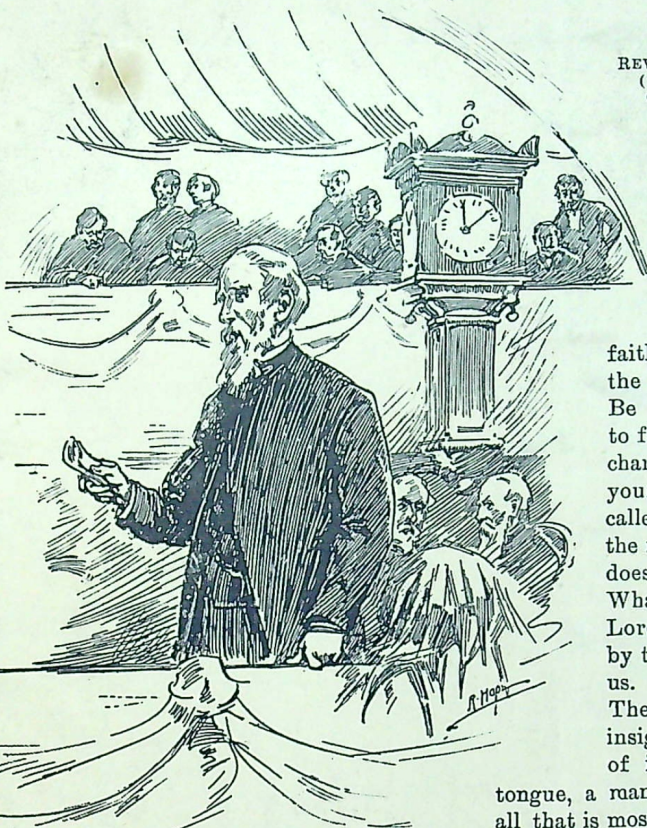
body and not of the the Church have seen and must soon pass transparent veil. One and that was the noble Cairns. How have revelled

soul. The Simeons of the desire of their eyes beyond the almost figure I greatly missed, figure of Dr. John he would in the holy



REV. DR. MAIER READING THE LESSON
(EPHESIANS IV.) AT THE OPENING
OF THE MEETING IN WAVERLEY
MARKET.

Drawn by Robert Hope.



DR. MURRAY MITCHELL,
THE OLDEST MINISTER
IN THE FREE CHURCH,
MOVING THE UNITING ACT.

Drawn by Robert Hope.

is a bad training, how wondrous be as a trick in mystification, and ment in the secularisation of the Without saying that the pulpit technical learning, we may con- suggest that it requires as much as possible of that kind of training which brings it into sympathy with the whole tragedy of human life. My hope is that the pulpit of Scotland, and indeed, of the whole world, will get rid of elaborately composed and slavishly read sermons and addresses. A short spoken discourse is infinitely to be preferred to a long and ponderously delivered prelection. The people are hungry and thirsting for earnest preaching, and say what we will there is, due exception being allowed, not a little danger that even "paper" written within and without in technical

festival! Yet who shall say that he was not present? With all my heart I believe that in a deep and actual sense we "have come to the spirits of just men made perfect." Realising that faith, how vast, almost to infinity, was the assembly which has just closed! Be this as it may, the mantle is about to fall upon young shoulders and the charm is about to be transferred to young hearts. What a privilege to be called to serve in the very morning of the new century! What kind of pulpit does the dawning century require? What is the new pulpit to be? The Lord Himself will determine all this by the Pentecost which is now upon us. This is the day for the prophet. The prophet is of necessity a man of insight, a man gifted with the genius of interpretation, a man of glowing

tongue, a man who can interest the people in all that is most profoundly pious and beneficent. What a responsibility then devolves upon the heads of colleges, the teachers and trainers of young souls! Any training that leads ministers away from the of the nation

common life and the world soever it may as an experi- C h u r c h. requires less fidently



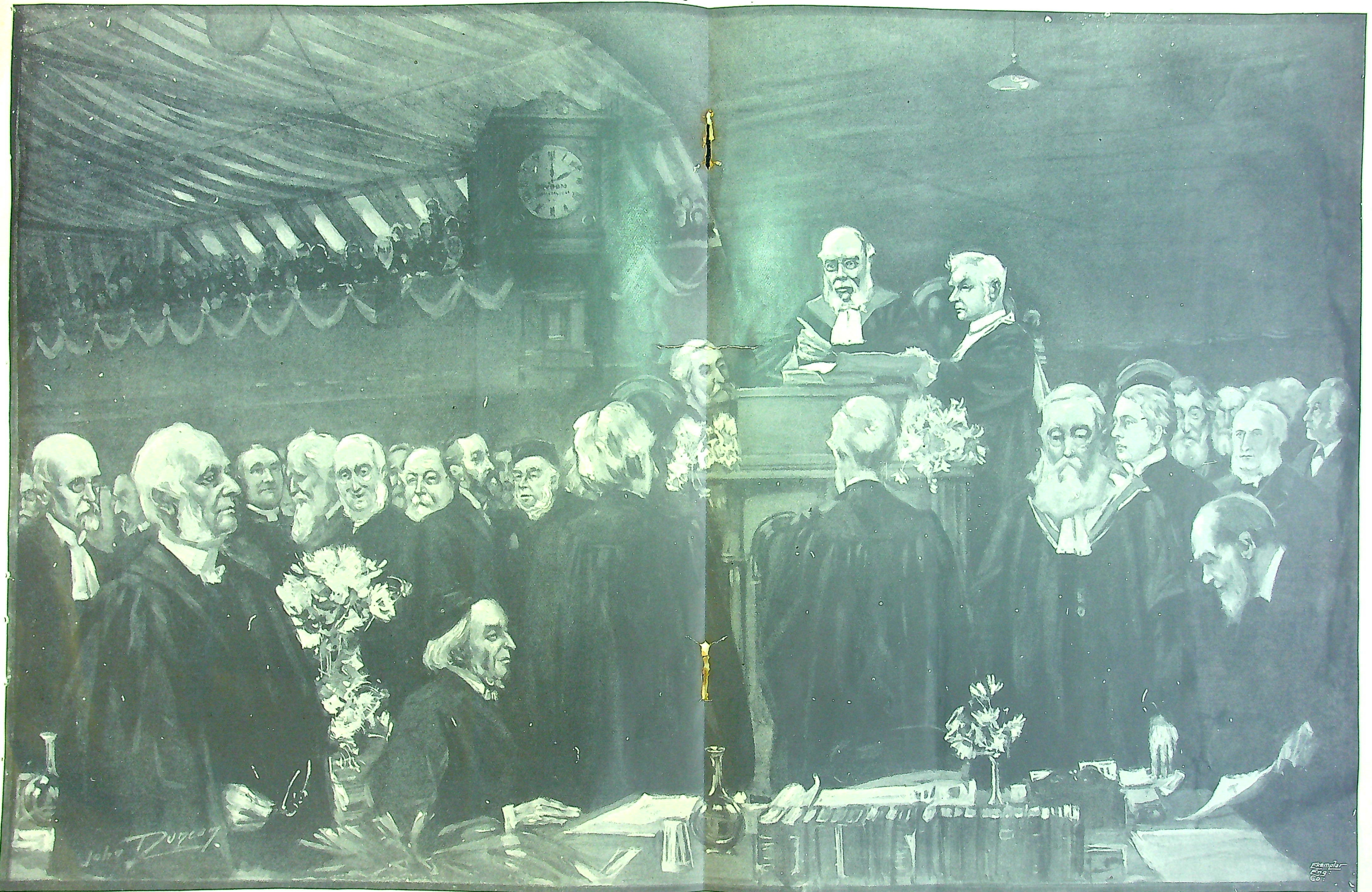
REV. DR. HENDERSON, OF PAISLEY, THE
OLDEST MINISTER IN THE UNITED
PRESBYTERIAN CHURCH, SECONDING THE
ADOPTION OF THE UNITING ACT.

Drawn by Campbell Veitch.

THE SIGNING OF THE UNITING ACT.

[SUPPLEMENT TO THE BRITISH MONTHLY, DECEMBER, 1906]

THE HISTORIC MOMENT OF THE UNITED ASSEMBLY.



SPECIALLY DRAWN FOR "THE BRITISH MONTHLY" BY JOHN DUNCAN, OF THE "GRAPHIC," BY KIND ARRANGEMENT WITH THE PROPRIETORS.

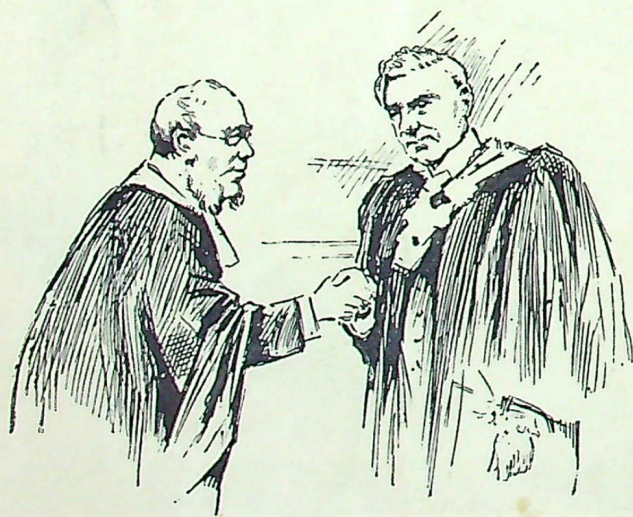
REV. DR. MELVILLE. REV. DR. ALEX. HENDERSON. REV. DR. JOHN WATSON. REV. DR. THOS. SMITH. PRINCIPAL HUTTON. THE PRECENTOR. R. R. SIMPSON. REV. DR. MAIR. REV. DR. ROSS TAYLOR. REV. DR. BLAIR. LORD ROSEBURY. REV. DR. ALEXANDER WHYTE.
REV. DR. KENNEDY. REV. DR. MURRAY MITCHELL. REV. DR. DRUMMOND. LORD ABERDEEN. REV. DR. OLIVER, GLASGOW. REV. DR. HENDERSON, OF GRIFF. REV. DR. STEWART. REV. DR. JOSEPH PARKER.
WILLIAM ROBSON.



CARRYING THE ACT OF UNION.

Drawn by Robert Hope.

language may stand between God and the soul. As one who cannot be much longer in active service I give my voice and vote most heartily in favour of extemporaneous speaking, preceded by long and critical thinking

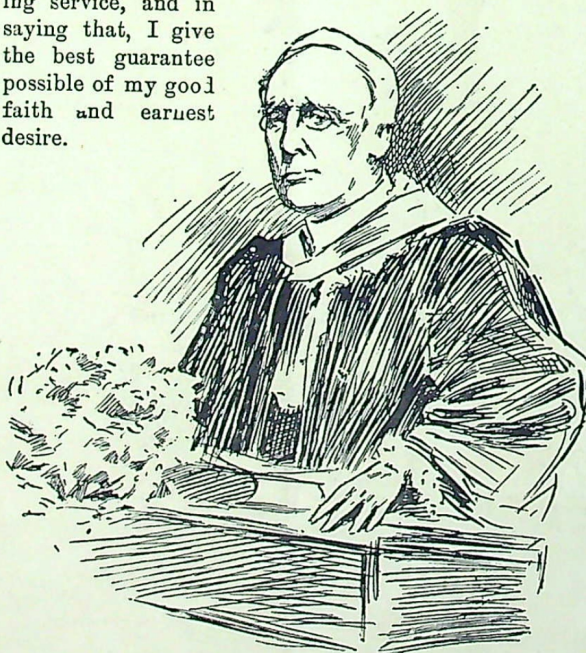
REV. DR. MAIR AND REV. LR. ROSS TAYLOR.
THE RIGHT HAND OF FELLOWSHIP.

Drawn by Campbell Vetch.

Any ministerial training that takes men back to the Bible is the right training, and the training which may confidently reckon upon the divine benediction. As I ventured to say in my speech to the assembly, the Old Testament seems to me to be about the newest literature known to the world. As for the New Testament, it is the very breath of the morning, the living word on which the soul feeds and grows. Give me an enlightened scriptural training; a thorough knowledge of the Testaments as originally delivered; a deep and loving sympathy with the inmost spirit of revelation; give me these, I say, and I care but little who attends to merely

formal, technical, or so-called scientific theology.

We have all been so deeply absorbed in the matter of Christian Union, that I have it in my heart to suggest that next May we should have a session in London in which such men as Dr. Rainy, Dr. Mac'aren, Dr. John Watson, and the various other Presidents of Church Assemblies should take a special part. The whole occasion would be nothing less than Pentecostal. For such an occasion I would gladly suspend my Thursday morning service, and in saying that, I give the best guarantee possible of my good faith and earnest desire.



PRINCIPAL RAINY DELIVERING HIS ADDRESS.

"I reckon this to be a great day for Scotland and for Presbyterianism; and I trust it may prove helpful in its influence even beyond Scotland and beyond Presbyterianism."

Drawn by Campbell Vetch.



REV. DR. THOS. SMITH,
A PRE-DISRUPTION
MINISTER.

II.—BY REV. HUGH BLACK,
M.A., FREE ST. GEORGE'S,
EDINBURGH.

We have always been fond of a little bit of pageantry in Scotland. The grey climate only sets off the gorgeous tartans of the Highland clans. Even our Ecclesiastical Courts have all a touch of ceremonial that appeal to a Scot's sense of dignity. The Established Church Assembly begins its sittings with a lordly procession of scarlet robes and cocked hats, with salutes of guns. If we take our pleasures sadly, we do our serious things in a stately way. Presbyterian churches make little of "Orders," but *order* is a word that almost in itself explains the whole Presbyterian system. Even in the Free Church Assembly there is a thrill when the officer cries, "the Moderator!" and the whole audience rises to receive him, as he enters arrayed with lace ruffles, knee breeches, silk stockings, silver buckles on his shoes, and behind him all the available ex-Moderators "process." Americans have been known to weep tears of pure delight at the sight. It would be a pang to most of us if levelling democracy meant that our Moderator should only be a minister in an ordinary frock coat.

It is natural, therefore, that many of our great religious events should be associated with a procession. The greatest of these is undoubtedly that of 1843, when the ministers and elders left the Established Church Assembly and walked to Tanfield Hall to form the Free Church of Scotland. It was something in Scotland to have formed one of that noble company who chose sacrifice at the call of duty. You had to listen when a man began, "I was in the procession of '43"; and as he spoke you imagined the scene, and tried to guess at the thoughts of anxiety, and resolution, and fear, and courage that filled their hearts. The goodly band are only represented by one or two now, and few can hear such a sentence. Even when a man can say, "I saw the procession of '43," we listen with reverence; but even these are not many now.

It may be that years hence the same feelings will be evoked at the memory of the procession which marked the union of two great Presbyterian churches in Scotland. From the circumstances there could not be the same keen feeling and enthusiasm of devotion. But the two situations are alike in this, that a sense of duty was in both the impelling motive. And in the judgment of Him who measures life by love, it may be that this latter event will stand as high as the other with its passion of sacrifice. There is more romance after all in a union than a separation; and it is easier to destroy than to construct. Separations have been a necessity in the history of the Christian Church, but a necessity which good men have accepted only as a last resource, and with bitter tears. And when in the good providence of God it comes to another generation to heal one of the divisions of Zion, it may well be a matter of humble pride to have a hand in it.

The procession in itself, as a scenic display, was a failure through the freakishness of the Edinburgh climate: and yet it did not lack an added im-

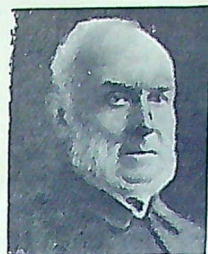
pressiveness because of that. Quiet, but very real, enthusiasm seemed to pervade the crowd of spectators, the assurance of a good thing happily achieved. There was a little pathos about the proceedings in the two separate assemblies of the day before, as there is at every end of human things, even when that end is a new and larger beginning. But when the actual uniting act was passed, and the great movement of Christian reconstruction was crowned with success, men felt nothing but the uplifting sense that God was in it, and would bring it to large designs. No one could be present and attempt to comprehend the religious power represented by that great United Free Assembly without coming to the conclusion that this union is the biggest event in Scottish Church history since the Reformation. Like other great events it imports more than itself; it points to another step by which the shattered kirk of Scotland will be one, united, and free.

The movement has been, as to be truly successful it needed to be, a *religious* movement, not an ecclesiastical, nor a political one. It is not a re-arrangement of forces merely, though it should ultimately bring an economy of men and means to be used with greater effectiveness in a wider field of action. But the primary motive has been a sincere sense of duty. Naturally prejudices on both sides had to be overcome, and a human disinclination to give up points of difference, but everything was surmounted simply by this great impelling consciousness of being in the line of God's will. Men were beginning to feel the shame that two churches should remain separate that could be united, and one of the deepest satisfactions of the event is that a scandal should be removed from our midst.

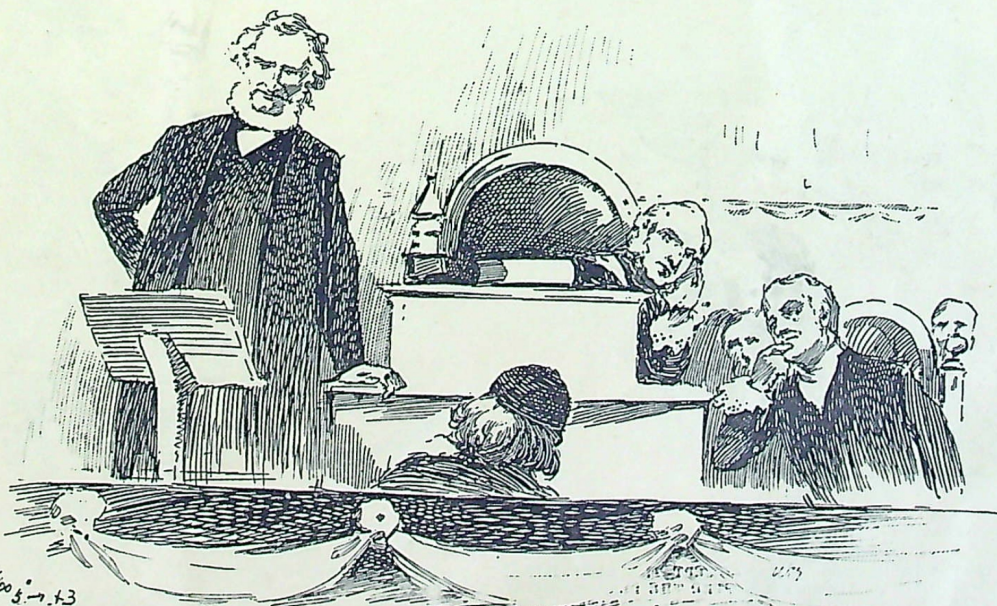
A remarkable thing in this connection is the sympathy evoked from all Christian countries. Being able to look at the question without prejudice, untouched by local causes of irritation, they have grasped the spiritual possibilities of this Union, and have rejoiced at it. Churches all over the world sent representatives, or addresses of congratulation, or messages of some sort. Telegrams came pouring in from the Protestant churches of Europe, from native churches and missions in heathen countries, and from all parts of the English-speaking world. Some of the most distinguished Churchmen of England (using the word in its true Catholic sense) were present to give warm words of greeting and good cheer. Altogether the impression received at the great Assembly, where the two churches met and united, is that the Union is a far more important event than even the most sanguine hoped, because it has given larger ideas of what the church may be privileged

to do for the country. The fearful have had their fears removed; and all have been inspired to bring religion to bear on the national life with more power and devotion than ever before.

The Union represents more than the addition of numbers to each church.



REV. ALEX. RANKIN,
A PRE-DISRUPTION
MINISTER.



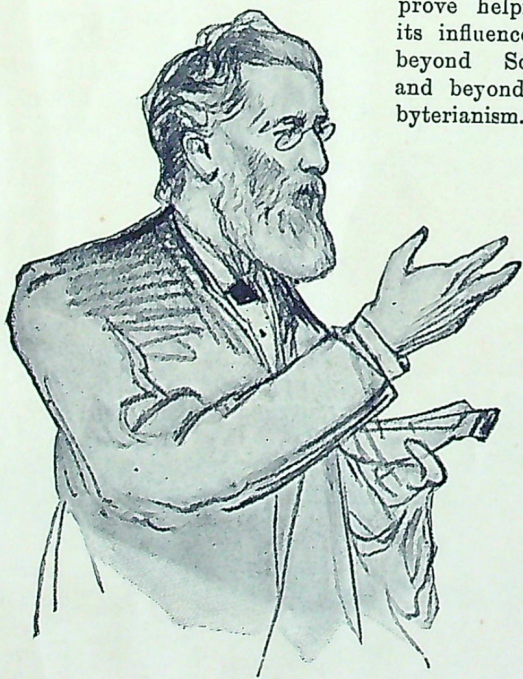
REV. DR. HOOD WILSON MOVING RESOLUTION PLEDGING THE UNITED CHURCH TO PROSECUTE HOME MISSION AND EVANGELISTIC WORK WITH INCREASED ENERGY.

Drawn by W. G. Grieve.

Mere bulk might only add to its massiveness without adding to its effectiveness. In spiritual things one and one may be more than two. The two churches united are more than the aggregation of members on their rolls. The enlarged fellowship brings new ideals, wider vision, fresh inspiration. It means the junction of two streams of history, each with features of its own, making a more comprehensive church, where even different types of piety can live in love together and grow together towards the fulness of God. The Union should lift both churches out of provincialism, which is ever the danger of sectarian religion, and should set them both on higher levels of thought and work.

It is natural that the man who has been, under God, the chief instrument in bringing about this Union should be recognised; and so Principal Rainy has come to his own in Scotland at last. He has been misrepresented and disparaged many times, and has had to bear more than most public men's share of detraction. His statesmanship, not only during these negotiations, but during the many years he has been the leader of the Free Church, has always been acknowledged; but his motives and aims and spirit have been continually traduced, and at times he has been the best abused man in Scotland. And now, one of the greatest desires of his heart has been achieved, and the whole country acknowledges his unrivalled genius, and also the spiritual force he has been, and is. He is the greatest personality in Scotland to-day. What he thinks of his work, and what he hopes for its ultimate result, is contained in a sentence from his magnificent Moderator's address:—

"I reckon this to be a great day for Scotland and for Presbyterianism, and I trust it may prove helpful in its influence even beyond Scotland and beyond Presbyterianism."



LORD PROVOST CHISHOLM, OF GLASGOW.

"WOULD TO GOD THAT THE CHURCH WOULD ACCEPT THE PREVAILING APATHY AND INDIFFERENCE AS GLASGOW ACCEPTED THE PLAGUE—WITH A RESOLUTE DETERMINATION THAT IT MUST BE COMBATED AND OVERTHROWN."

A sketch by Michael Brown.



REV. DR. CAMERON LEES, ST. GILES', EDINBURGH, ADDRESSING THE THURSDAY EVENING MEETING.

"Although I may speak of myself as an Utlander, I am assured that there has been no one in this vast assembly whose feelings have been more in sympathy with yours. I trust that this great union will be followed by a larger union."

Drawn by Michael Brown.

out the appearance of egotism or offensive self-assertion; an almost perfect temper, a gentle but almost irresistible power of winning men, and a fund of mental resources unequalled among his colleagues.

Multitudes go much further than that, and acclaim him as one of the very greatest of Scottish churchmen. Dr. Rainy is not a Chalmers. He cannot preach and impress and hold the hearts of many men in his hand as Chalmers did. Nor is there in him Chalmers' magnificent benignity, his great love for the desolate and oppressed. Nor has he succeeded in impressing himself on the world of letters as

PRINCIPAL RAINY.

The extraordinary feature of the United Free Church Assembly was the overwhelming recognition of Principal Rainy. By his own church, or at least by the great majority, Principal Rainy has been most highly esteemed. But recognition on the part of his countrymen has come slowly. Dr. Rainy has taken the unpopular side in many hard fights. It was through him that the Robertson-Smith controversy was ended by the removal of the Professor from the chair. He was the protagonist in the battle for Disestablishment, and had to fight not only the Conservatives of the country, but a very powerful body of Liberals led by the *Scotsman*. He took a most prominent part in the struggle for union between the Free Church and the United Presbyterian Church, which was baulked after long bitter years. Besides the note of the man is a certain reserve. As Mr. Taylor Innes happily said long ago, there is about Dr. Rainy "a statuesque self-repression against which the Celtic fire within heaves in vain." Now the tribute comes in full measure. The *Scotsman* credits him with patience and persistence; inflexible determination joined with a fine genius for temporising and yielding on points not vital to his purpose; a supreme ingenuity in subduing or evading obstacles and overcoming scruples; a rare faculty of exercising his personal influence with-

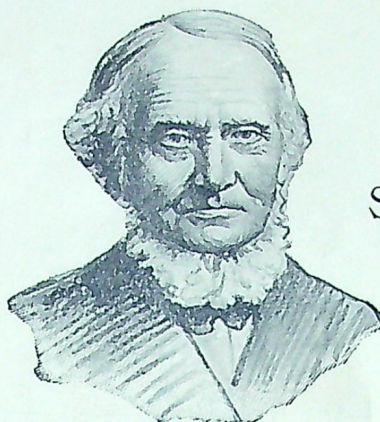


A TYPICAL ELDER—ONE OF THE AUDIENCE WAITING FOR THE SPEAKERS.

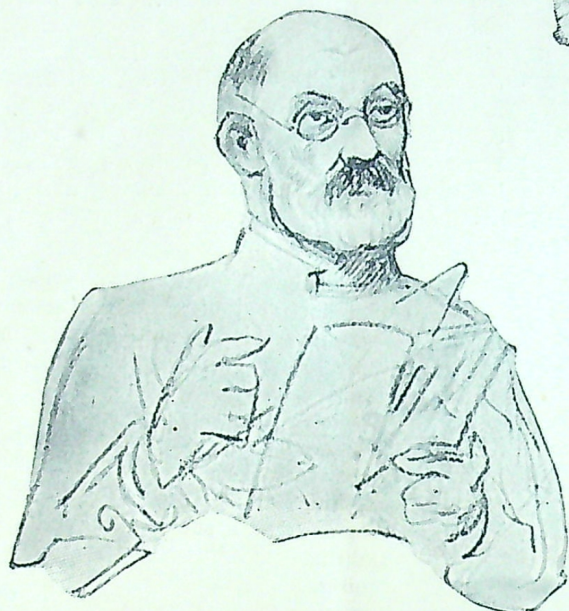
Drawn by W. G. Griev.

A
PAGE
FROM

OUR
ARTISTS'
SKETCH BOOKS.



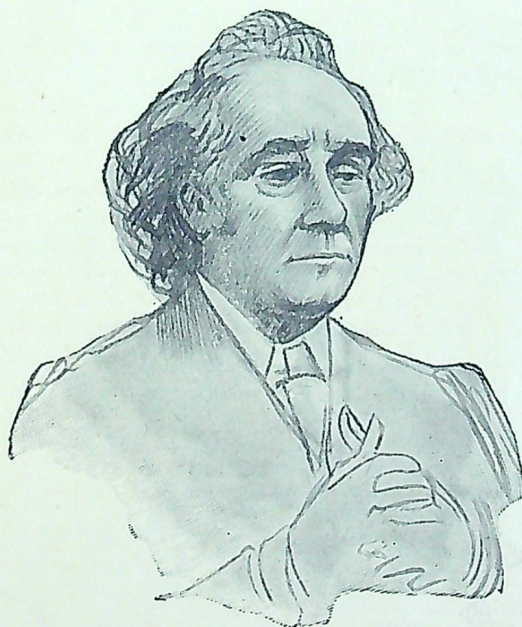
REV. DR. ALEXR. McLAREN,
REPRESENTING THE BAPTISTS.



REV. PRICE DAVIES, REPRESENTING THE CALVINISTIC
METHODIST CHURCH OF WALES.



REV. F. W. MACDONALD, REPRESENTING
THE WESLEYAN METHODISTS.



REV. DR. JOSEPH PARKER,
REPRESENTING THE CONGREGATIONALISTS.

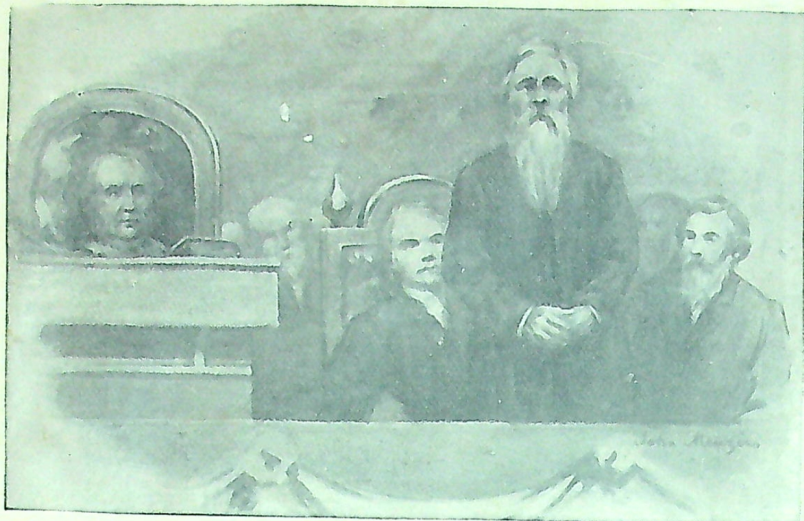


REV. DR. JOHN WATSON (IAN MACLAREN),
REPRESENTING THE ENGLISH
PRESBYTERIANS.



JOHN LEITH, J.P., ABERDEEN, REPRESENTING
THE CONGREGATIONAL UNION OF SCOTLAND.

From Sketches by Michael Brown. George Gay, &c.



"THE MEMBERS OF ASSEMBLY WISH TO LOOK ON THE VENERABLE FACE AND FORM OF DR. JOHN G. PATON, OF THE NEW HEBRIDES."

Specially drawn by J. Menzies.

Chalmers has done. It takes much to rouse Principal Rainy, and even when most stirred he is controlled and calm. We are told of Edward Irving that his favourite books in youth were "Hooker," "Ossian," and "The Arabian Nights"—a most suggestive combination. It would be hard to name Dr. Rainy's masters in style, though he can express himself on occasion nobly, coming nearer Dean Church than almost any other writer. His qualities are his own. He has a calm sense of faith anchored on a rock, not plunging into the deep sea without line or plummet. He has nobler hopes than fame, and the constant sense of a Love and Justice beyond what is human. His extraordinary wisdom, self-restraint, astuteness if you will, are combined with a certain nobility of feeling, a "solemn scorn of ills" which are most rare, and of Principal Rainy it may be said, as it can be said of very few, that through the whole course of his seventy-five years he has steadily gained in influence, and is now at the very summit of his power. Before the eyes of his Scottish contemporaries his character has drawn itself up in its true grandeur, and they know him at last for what he is. We have so often to say of the dead :

"You wanted little from us, and we gave you
Less than little now we sadly think."

Principal Rainy has wanted little from those he has served, but they have at last given him what they had to give.

W. ROBERTSON NICOLL.

SPECIAL OFFER.

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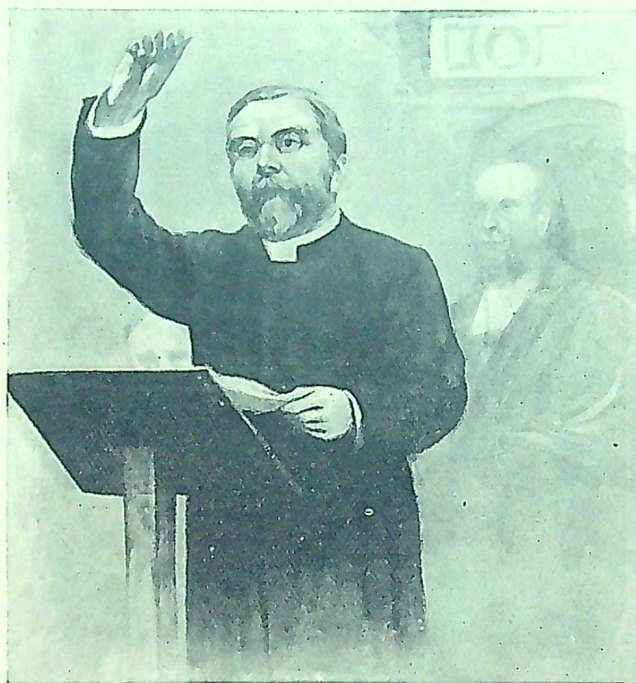
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Printed on specially prepared art paper, mounted in most artistic style, and beautifully framed, measuring 2 feet by 2½ feet, price 10s. 6d.

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REV. DR. JOHN SMITH.

"THE SANEST MAN IN THIS ASSEMBLY IS THE MAN WHO EXPECTS MOST."

Specially drawn by J. Menzies.



CLOSE OF THE ASSEMBLY. REV. DR. HENDERSON READING THE MINUTES.

Specially drawn by J. Menzies.